

A Serious
EXAMINATION
OF
George Keith's

Pretended
*Serious Call to the Quakers,
inviting them to Return to
Christianity.*

Proving the same none of Christ's
Call, but Unchristian, Invidious,
Perverse and Self-contradictory.

By some of his Quondam ~~Dear~~
~~Friends~~, called,

QUAKERS.

*Psal. 37. 13. The Lord shall laugh at him, for he seeth
that his Day is coming.*

London, Printed and Sold by F. Sowle, in White-
Hart-Court in Gracious-Street, 1707.

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EXAMINATION

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Printed by J. B. [illegible] [illegible] [illegible]

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A Serious
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O F

George Keith's pretended Se-
rious Call, &c.

IN the first place, it is to be observed, that
G. K. (in his pretended *Serious Call to the
Quakers*) introduceth his Quotations a-
gainst them, with this vile and scandalous
Accusation, viz. *This Sheet of Paper doth set be-
fore you, some of the many vile and Monstrous
Doctrines, Principles and uncharitable Sayings, of
the chiefest and most noted of your Teachers, &
faithfully collected out of their own Books. And
further adding this Specious, yet feigned Pre-
tence, viz. You are earnestly requested, as you
regard your Eternal Salvation, to consider them,
(i. e. those said vile and monstrous Doctrines,
and Principles, &c.) and with Prayer to Al-
mighty God, to enable you by his Spirit,
to compare them with the Holy Scriptures, by
which you may clearly see, that your Teachers*

have led you quite off from the Principles Christianity, &c.

Now upon this Out-cry and whole Charge let it be observed; on each particular Quotation, which G. K. has set forth for *vile and monstrous Doctrine, Principles, or Error* (whether truly or falsely and perversly quoted, will appear in the following Examination)

First, That G. K. holds the contrary Doctrine to what he has set forth for *vile and monstrous*.

Secondly, Wherein he has charg'd any Doctrine quoted by him (as *vile and monstrous*) which is agreeable to Holy Scripture, either in Expression, Sense, or Intention; it may be justly inverted upon him, that he has not only charged the People called *Quakers*, or their Ministers with monstrous Doctrine, but the People Men of the Holy Scriptures also.

G. K. begins his Quotations under this Title, *viz.*

Concerning their pretended Infallibility, and discerning of Spirit, and Equality with God.

Note, By the way, This Title is Fallacious, Dark and Equivocal, and may be construed variously to our Reproach as a People, by those prejudiced and ignorant of our Principles: And therefore to explain the Terms.

1. We do ascribe *Infallibility* principally, and originally to the Spirit of Truth, the Spirit of Christ, and to the Teachings and Guidance thereof, and not to our selves, without, or separate from the same Spirit; of our selves,

elves, we are poor and Helpless Creatures, that can do nothing without Christ, and help of his Spirit; we cannot of our selves, either make sure or right Steps in the ways of the Lord, or think, speak or act any thing acceptable to him; but by the Assistance of his Grace and Good Spirit, we may, and can do all things (required) through him that strengthens us. *The Infallibility* of the Spirit of Truth, and the Teachings and Guidance thereof, we do, and must confess, seeing that Spirit was promised for that end, to guide true Believers into all Truth, consequently out of all Error and Deceivableness; and such are infallibly guided and led into *that* which is *Infallible*, as the Truth is. And they who walk and continue faithful therein, will grow stedfast in the Faith of Christ, abide in him, and shall not err in the way of Holiness. *And he that abideth in Christ, sinneth not.*

2. *Discerning of Spirit*, Is a Gift of the Holy Spirit, not of our selves, or our own Spirits, but of that Spirit which is of God and Christ; and this Gift of Discerning, is a peculiar Gift, given to some in the Church more than others, and not pretended to by all among us.

3. *And Equality with God*: Our Teachers, or Ministers, do not pretend thereto, (nor ascribe it to themselves) as 'tis falsely and invidiously here insinuated against them, by this Adversary; what else means his Words,

Their pretended Infallibility, Discerning of Spirits and Equality with God? As if they pretended to all these; Oh! shameful Abuse and Falshood.

Now let's examine G. K's. Collections and Quotations against our Friends.

1st, As to his opposing our giving forth Papers or printed Books, as from the *Immediate Eternal Spirit of God*, to the shewing forth the *filthy Practices of the World's Teachers*, &c. quoted against G. Fox, and Rich. Hubertson's *Truth's Defence*, p. 104.

Note, G. K's. Quoting this for *monstrous Doctrine*, is not only uncharitable, but he has thereby condemned all his own Preaching, Books and Writings, both when a *Quaker*, and since he turned from us, as not proceeding from the *Eternal Spirit of God or Christ*: However writ in his Name, as many of them formerly were, some of them very zealously against the Corruption of the Priests, the Worlds Teachers, &c. And yet for all his Opposition to the *Eternal Spirit's* moving our Friends, in their Testimonies, he can pretend to pray to *Almighty God*, to enable us by his *Good Spirit*, as before: But now in rendring it *monstrous*, to pretend the immediate *Eternal Spirit* in testifying against their filthy Practice: Therein he hath not only condemned himself, but the Holy Prophets, for *vile and monstrous Doctrine*, who in the Name of the Lord, testified against such presumptuous Prophets, as spoke in the Name of the Lord God, without his Commission;

mission; and such as ran and the Lord sent them not, and against such as followed their own Spirit and had seen nothing, but were blind, &c. see *Deut.* 13. 22. *Jer.* 23. 21, 22. *Ezek.* 13. 3.

And among such thou art, who opposest our Friends for confessing to the immediate Eternal Spirit of God, in giving forth Books or Testimonies: We would ask thee, G. K. didst thou never teach or write from the same Spirit, either among us, or since turned Priest? Dost not thou herein deny the Spirit of Christ speaking in his Ministers? And so deniest him before Men, even the Lord that bought thee?

G. K. cites G. W's Answer to his Adversary's Calumny, accusing him with *Blasphemously taking to himself an Attribute of God, pretending ordinarily (a gross Lye by the way) to know the Hearts of Men;* and why so? But because S. Townsend was told, The Light of God was departed from him, (or rather, he was departed from the Light of God) which was, because in Print, he had reproached our Friends soon after they were Imprisoned in *Norwich*, in the Year 1654. Whereupon G. K. cites G. W's Answer for Proof against him, *Truth defending the Quakers*, p. 24. in these Words, viz, "I take no Attribute of God to my self, but what God hath given me, by whose Gift I witness that Promise, *Ye shall discern between the Righteous and the Wicked,*

“ Wicked, between him that serveth God, and him that serveth him not, Mal. 3. 18.

And then G. K. (to represent G. W. guilty of Monstrous Doctrine, or vile Error) observes, This in Mal. 3. 18. or any other place of Scripture. proves not that any Man shall have one of God's Attributes to know Mens Hearts.

Note, How fallly this Observation is deduced; G. W. did not pretend to one of God's Attributes fully to know Mens Hearts in general as God knows them; His Answer was to a particular Person, whose being in Darkness was evident by his Envy, reproaching, and thereby persecuting sufferers for Conscience sake. It needs no extraordinary Gift of Discerning, to discern such Persecutors from Innocent Persons; or between Lambs and Wolves. And to accuse G. W. either of Blasphemy, or vile Error, &c. for instancing the Prophet *Malachi* 3. 18. for that Promise to God's People, of their Return, and discerning between the Righteous and the Wicked; this is consequently to accuse the Prophet *Malachi*: Alas! Alas! whether will not Envy and Pride hurry and precipitate such as are Apostate from all Christian Love and Charity?

G. F. Great
Mystery, p.
89.

The Quakers can discern who are Saints, and who are Devils, and who are Apostates, without speaking ever a Word.

Here he has unfairly minced and curtailiz'd the Quotation, which refers to them that be in the Power and the Life of Truth, as G. F's Words

Words are ; which truly considered, we do not perceive any *vile or monstrous Error* therein: For seeing the Lord is pleased to give the Gift of discerning of Spirits to some in's Church, who be in his Power and Life of Truth, and that an Unbeliever, or Unlearned appearing in his Church, may be *convinced of all, and judged of all, so that the Secrets of his Heart may be made manifest*, 1. Cor. 14. consequently the Lord may give such discerning to some in his Church, when most in his Power, as to discern Devils and Apostates from Saints, when not a Word spoken; and sometime Envy appears very discernable in the very Countenance of some Persons (as it hath often in G. K's) before they have spoken a Word.

They that have the Spirit of God (which all the Quakers say they have) are Equal with God.

G. F. Saul's
Errand, p. 3.

Note, This Charge is falsly cited; and the Words as printed, even in *Saul's Errand*, are mis-printed, or by some accident defective, being these, viz, [*He that hath the same Spirit that raised up Jesus Christ, is Equal with God*] being not the Quakers Doctrine or Principle, as well as contrary to G. F's Answer to his Persecutors: To the matter's falsly charged upon him, *Saul's Errand*, p. 3. his Words should be thus rendred, or understood, *He that hath the same Spirit which raised up Jesus Christ, hath that which is Equal with God*, as most agreeable to his own Answer to his Persecutors, who in their Petition charg'd him with

with professing and avowing that he was Equal with God, which he positively denied in sundery places of *Saul's Errand*, p. 2. 5. 10. tho' now falsely quoted against him; to which his Answer further was, 'But the Father and the Son are one, *I and my Father are one*, and he that sanctifieth and they that are sanctified, are all of one, and they that are joined to the Lord are one Spirit; and p. 6. for the same Spirit where it is, is Equal with God: There's one is again lacking in the Impression; [Note, the said *Saul's Errand* was printed in 1654. and not so well and carefully as it should have been; and so were divers others by *Giles Calvert* in those early days.] and being Equal with God, is ascribed to Christ, *Phil.* 2. 6. and no otherwise intended, tho' misplaced, as before; and not that they (i.e. the Quakers) ascribe it to themselves, as falsely charg'd.

The matter appears plain, being impartially compared, That the Equality intended, is not between Man and his Maker, but between God and his holy Spirit, Between the Father and the Son. Besides the People called *Quakers*, are fully cleared in this Point, from any such Pretence of Equality with their Maker, but that they are Partakers of his Spirit, and of the Divine Nature and Image, as is fully answered by *G. W.* in his *Antidote* against the *Venome of the Snake in the Grass*, p. 25. 26, 27, and 59.

He that is joined to the Lord, is one Spirit, there is Unity, &c. Note,

Note, Pray observe Reader, Where's the vile and monstrous Error in this Text of Scripture? See 1. Cor. 6. 17. certainly he that's joined to the Lord, is in Unity, in the one Spirit. His following Words, *And the Unity stands in Equality it self,* could never intend an Equality between the Creature and the Creator, but between the *Father, Son and Holy Ghost,* and our being made Partakers of the *Divine Nature,* and our Union in them, as Christ pray'd, *John 17. 21, 22.* see also *1 Pet. 15. 16.*

Concerning the Scriptures.

G. K. against *G. Fox*, viz. *G. F.* saith, *The Scriptures are not Infallible, nor Divine, but Humane.*

Gr. Mystry, p. 302.

Note, This is falsly and perversly quoted, as *G. F.*'s possitive saying, without any distinction, and a foul Abuse against him; for in the place quoted, there's a plain Distinction; *The Scriptures are the Words of God,* saith *G. F.* what he says is *not Infallible, nor Divine, but Humane,* is, *The Outward Writing Paper and Ink,* and not the Words of God therein written; or, all one as to say, *The Writings,* as in Carracters in Paper and Ink, are *Humane,* (tho' a good Invention) but the the Doctrine contained therein is *Divine.*

No Command in Scripture is any further obliging upon any Man, than as he finds a Conviction upon his Conscience, otherwise Men should

W. P.'s Quakerism, a new Nick-name for old Christianity, p. 71

should be engaged without, if not against Conviction.

Note, This G. K. ranks among those he terms *vile* and *monstrous* Doctrines, with his Note upon it [according to this, there can be no Sins of Ignorance.] which is no Proof of the Doctrine cited, being either *vile* or *monstrous*, but the contrary; that while Men are in Sins of Ignorance, they are not under a sensible Obligation, or Engagement unto true Obedience: But this Adversary, G. K. unfairly leaves out the Explanatory Part of what he cites against W. P. That Conviction can only oblige to Obedience; for the Scriptures are chiefly believed to be true upon Conviction, p. 72. consequently the same Light that convinces Men to believe the Truth of Holy Scripture, will convict and oblige them to obey the Holy Commands therein, which prohibit all Iniquity, and require Righteousness and Holiness of Life. What Sins or Iniquities are they that the Light of Christ, or his Holy Spirit would not manifest and call Men out of, if they regarded the same Light: Or do any Men remain in Sins of Ignorance, without any Divine Call or Conviction? How shall they then be left without excuse?

Shield of
Truth, p. 11.

He that saith the Letter is the Rule and Guide of the People of God, is without, feeding upon the Husk, and is Ignorant of the true Light.

1. How proves G. K. this to be a *vile* and *monstrous* Doctrine? 2. Where proves he, That the Letter is the Rule and Guide of the People

People of God? 3. Hath he not herein denied the Light and Spirit of Christ, to be the *Guide* of his People, contrary to Christ's express Testimony, *John 16. 13. Howbeit, when the Spirit of Truth is come, he will guide you into all Truth:* Oh! poor Creature G. K. Thou knew better when among the Quakers, than to count any such Doctrine *vile or monstrous.*

That which is spoken from the Spirit of Truth in any, is of as Great Authority, as the Scriptures and Chapters are, and Greater. G. W. and W. P. Serious Apology, p. 49.

Note, 1. The Quotation is wrong taken in the first place; it should be, That which was spoken from the Spirit of Truth in any, instead of is spoken. 2. But that's a less Injury than his leaving out the next Words, both in a Parenthesis and within the same Period, being Explanatory of the first, viz. " [Intending as " received, and proceeding immediately from " that Spirit, and spoken in the Sense thereof] As Christ's Words were of Greater " Authority, when he spoke, than the Pharisees " reading the Letter; to which also is added " by G. W. This my preferring the Spirit before " the Letter, was not at all to undervalue or " lessen the Worth of the Scriptures: And Paul " himself signifies, How they were made able " Ministers of the New Testament, not of the " Letter, but of the Spirit; for the Letter Kill- " eth, but the Spirit giveth Life, 2 Cor. 3. 6.

By the Two Words, *And Greater*, G. K. picks at, is meant only, that the Ministrati-
on of, or by the Holy Spirit, is more pow-
erful

terful or efficacious, for Mens Conversion, than either the Letter of the Scripture, or their Preaching or Reading it, without the Spirit.

Hence observe, That to prefer the Holy Spirit, and its immediate Teaching in Man, to the Letter of the Scripture; and Preaching in a True Sense of the Spirit with Divine Authority, (according as Christ did) to the bare Reading of the Letter, as the Pharisees did, cannot be to lessen the Authority of the Holy Scripture derived from the same Spirit; according to the Answer often given already, *Antidote*, p. 43. And we hope no spiritual sensible Person, will count it any vile or monstrous Doctrine.

G. Bishop
Mene Tekel
p. 22.

How can, or dare any say, without the highest Blasphemy, that the Scriptures is the Word of God?

Note, By the Word of God, he means Christ, That 'tis Blasphemy to say the Scriptures is Christ, tho' the Holy Scriptures testify of him.

G. F. Anf.
to West-
moreland
Petit p. 30

If ever you own the Prophets, Christ, or the Apostles, you will own our Writings, which are given forth by the same Spirit and Power.

Note, We do not perceive any vile Error, or monstrous Doctrine in this; for they that truly own the Prophets, Christ, or his Apostles, will consequently own all such Writings which are given forth by the same Spirit and Power where they meet with them; for the Spirit and Power of Christ can never disown its own Testimonies.

*You are in the Witchcraft who observe Com-
mands from without, from the Letter.*

*E. B's
Works, p.
105.*

This is unjustly and falsely quoted, *E. B's* Words are not thus laid down, nor the Reasons of their being in the Witchcraft, to whom he then writ, being such as said, 'Thus saith the Lord, when God had not spoken unto them, and made use of the true Prophets Words as the false did, &c. and thus said he, you are in the Witchcraft, as they were, *Gal. 3.* who take on things in your own Wills, &c. And such drew from the Teachings of the Spirit of God within, into Traditions and Figures: See more at large in *E. B's Works*, p. 105. perverfly quoted by this Adversary.

So Dust is the Serpent's Meat, their original is but Dust, which is but the Letter, &c.

*G. F's News
out of the
North, p. 14.*

This is one of his Brother *F. Bugg's* frequently repeated Quotations, which has been fully answered over and over, by *G. W.* and also fully by *Daniel Phillips*, in his *Vindica Veritatis*, p. 189, 190, 191, &c.

*R. H.
Truth's De-
fence, p. 102.*

The intent of the Passage quoted, being, the *Letter* will decay, and turn to Dust, as all Books and Writings will, tho' both the Holy Doctrine contained in Scripture and the *Word* will endure for ever: Nevertheless, the holy Scriptures of the Old and New Testament, we have and do prefer to all other Books extant in the World, and are thankful to God that we have them, and that they are so well preserved to Posterity as they are.

Con-

Concerning the Trinity.

Ans. to Mr.
Townsend,
p. 10.

The three Persons which thou dreamest of, which thou wouldst divide out of one, like a Conjuror, are all denied, &c.

For what End did G. K. quote these and other Words against G. W. in answer to Mr. Townsend (as he calls him, p. 10. printed in 1654.) if not to expose him as a Blasphemer against the Trinity, i. e. the Father, Son and Holy Ghost? which manifests his great Malice against G. W. and tho' he has plainly answered that Passage, and disowned the Words, (as laid down) in Two Books, viz. the one Entituled, *The Christianity of the People, commonly called Quakers*, in answer to Dr. Ford, 1690. and the other, *Truth and Innocency Vindicated*, p. 51. in 1699. And altho' the Words quoted against G. W. were not his, yet he doth not believe, that ever any own'd, as a Quaker did so deny or oppose the Heavenly Father, Son, or Holy Ghost, or the same Divine Three that bear Record in Heaven, 1 John 5. 7. But the dark Dreams and Imaginations of the said Townsend, which he had no Scripture for, who persecuted our Friends with his envious reviling Pamphlet when they were Prisoners in Norwich, Anno 1654.

Against W. P. G. K. brokenly and partially quotes *Sandy Foundation*, p. 12. 13. and 15. where that Distinction, *That God is one Substance, but Three in Person*, is argued against,

as Impertinent, and its Original not being from Scripture, &c.

Now if G. K. judge this a vile or monstrous Error among the rest he quotes for such, why does he not produce plain Scripture for this Distinction, and its Original, that we may be convinced, that the Father, the Word, and Holy Spirit, are Three distinct Persons, yet not Three Substances; and what then is really a Person, if not a Substance or Being?

The Scriptures do not tell People of a Trinity— G. F. Or. Myst. p. 246.
of three Persons, brought in by the Father, the Pope.

Ans. This is falsely quoted again; 'tis *thy* Father the Pope, not *the* Father: But where proves he this a *vile or monstrous Error* by Holy Scripture, seeing he refers us thereto, in his prayer at first, to compare what he quotes as such against us?

Concerning Christ, and his Blood, &c.

That the outward Person that suffered, was properly the Son of God, we utterly deny. W. P.'s Serious Apology, p. 146.

Ans. That's meant; that the Eternal Son, or Word of God, did not suffer Death, either as to his Divine Nature, Soul, or Spirit, but as to his Humane; he was put to Death as concerning the Flesh. This is explained by the Author W. P. himself.

Your imagined God beyond the Stars, and your carnal Christ, is utterly denied. C. A. Sword of the Lord drawn, p. 5.

B

Ans.

Ans. These Words as laid down, are disowned as *Offensive*, as well as *C. A.* the Author of them was; see *G. W's Antidote*, p. 145, 146. Howbeit, to do him right, 'tis thought his Intention was, to deny their Imaginations of limiting God beyond the Stars, and not believing in him as he is, the *True, Infinite, and Omnipresent God*: And so likewise, their carnal Thoughts and Notions of Christ, which fall short of the true spiritual Knowledge of Christ.

G. F. Gr. Myst. p. 250. *The Devil was in thee, thou sayest thou art saved with Christ without thee, and so hast recorded thyself a Reprobate.*

Ans. This Quotation is not truly taken: The Reason of the Words (in answer to *Chr. Wade*) Thou hast recorded thyself to be a Reprobate, was, his judging it dangerous for any Man to trust to Immediate Revelations, and to preach Christ within Man, and yet pretend he was saved by Christ without him; see the very place quoted, *Great Mystery*, p. 250. The Devil was in him, who thus would shut Christ out of him.

G. F. Gr. Myst. p. 47. *The Light which every Man hath that cometh into the World, is sufficient to Salvation, without the help of any other means or discovery.*

Ans. These Words are very perversely and falsely quoted; *G. F.* there speaks of Jesus Christ (the Light) viz. 'Who is sufficient, 'who is the Salvation to the Ends of the 'Earth, from whence all helps come, (he saith;) so that he does not exclude Christ, nor

nor what Helps or Means he gives, by referring to his Light or Anointing within; see the place quoted.

The Light within (all Men) is sufficient to Salvation without any thing else.

G. W. Antidote, p. 28.

Ans. In this place he hath falsely quoted G. W. adding the Words, *All Men, and any thing else*: G. K. having confessed, That the Light within, in a true sense, is God and Christ, the Eternal and Essential Word, as in his *Antichrists and Saducees*, p. 23. G. W. thereupon pleads the All-sufficiency of God and Christ, the Eternal Essential Word, as able and all-sufficient to save Man from Sin, Wrath and Damnation, in opposition to G. K's placing *Insufficiency* on the Light to Salvation without something else; as if God and Christ were so Impotent, as not able to save Men without something else; which is vile and monstrous, if not blasphemous Doctrine; though there are many things, without which, God and Christ, the Word, both can, and doth save Men, and yet have respect to Jesus Christ, his Mediation, suffering and dying for all Men, in order to their Salvation: The matter is fully cleared in the very place unjustly quoted by G. K. in G. W's *Antidote*, p. 27, 28, 29.

And this Light in thee, wherewith thou art enlightened, is the Light of Jesus, John 1. 4. s. c. Col. lect. p. 160. *which he hath given a Ransom for Man; and that was not natural, &c.*

Ans. After Light [*In thee*] is added by G. K. For what end was it, to shew the Light

within has no share in Mans Redemption? If so, that's not true. *Note, 1. In him (in Christ the Word) was Life, and the Life was the Light of Men, John 1. 4.* In G. K's quoting this among monstrous Doctrines, or vile Errors, he has condemned the divine Doctrine of *John* the Evangelist. 2. That this Life or Light of Jesus Christ is not Natural, but Spiritual and Divine, is no vile Error, but true Doctrine. 3. Which he hath Given a Ransom for Man, is true in that Sense, as *Given* to guide, and actually to redeem Man out of Darkness, Sin, and all Iniquity; for so Christ doth lead and deliver all true Believers. 4. Man's Redemption and Salvation hath respect, both to Christ's Suffering, and Giving himself a Ransom for all Men, by his one Offering without Men, and also his Work in Men, in redeeming them from all Iniquity; which is not effected without their believing in his Light.

W. Bayley's
Works, p.
600.

The Apostle preach'd Christ the Word, nigh in the Heart and in the Mouth, and the ingrafted Word, which is able to save the Soul; not a visible Christ with Flesh and Bones, as you do, &c. at a great distance from all People, &c.

Ans. 1. If this be truly cited, the first part is according to plain Scripture, that the Apostles did so preach Christ the Word nigh, and the ingrafted Word; see *Rom. 10. James 1. 21.* therefore G. K. in placing this among those he terms *vile and monstrous Doctrines*, has accused the holy Apostles with vile and monstrous

strous Doctrines, to shew his own vileness.
2. *He did not preach a visible (or fleshly) Christ as you do; as who do?* Doubtless they were such Opposers of Christ in Spirit, or his Light in Man, as preached Christ *only* in the Flesh, and only far remote from Men. Whereas the holy Apostles preach'd him, both as come in the Flesh, and in the Spirit; both without and within also.

G. W. says, *The Righteousness which God effects in us, is not Finite, but Infinite.*

Voice of Wisdom, 36.

Ans. No other is meant thereby, but an Everlasting Righteousness, that shall be for ever, as promised, *Dan. 9. 24.* And will G. K. say, 'tis a Finite Righteousness God works in us.

Faith in the History of Christ's outward Manifestation, a deadly Poison, &c.

W. P. Quakerism a new nick-name. p. 6.

Ans. Note, This is very unjustly quoted, the beginning of the Sentence left out, viz. 'The distinction betwixt Moral and Christian, the making holy Life Legal, and Faith in the History of Christ's outward Manifestation, has been a deadly Poison, &c. G. K's abuse of quotation here being rejected, the matter speaks it self, clearly importing thus much, That if Men lay aside Holy Life, as Legal, what ever their Faith be, only in the History of Christ's outward Appearance, Sufferings, or dying for them, without Godly Living, or inward Life of Righteousness; their Faith will never bring them to Heaven, or to please God.

Christ's coming in the Flesh was But a Figure.— Faith in Christ without Men, is contrary to the Apostles Doctrine.

G. W. Truth defending. p. 20. 65.

Ans. 1. Both G. K. and his Author of the 55 Questions in the Book quoted, basely wrongs G. W. in his Quotation, adding the Word *But*; as if G. W. term'd Christ's coming in the Flesh, *But* a Figure, which greatly alters the Sense of G. W.'s Question; If Christ's coming in the Flesh had not been a Figure or Example, &c. there's no *But* in the case; 'tis opposed also in Saul's Errand, p. 8, 9. where Christ is confessed to be the Substance of all Figures, yea the Substance of all things; yet the Saints Example, our Example of Humility, &c. and by the Word *Figure* in that place, no other is meant than *Example*, as Christ truly was in the days of his Flesh. G. K.'s Perversion here, of his *But* a Figure, has been long since fully answered, and refuted over and over, see *Antidote*, p. 174, to 182.

Ans. 2. The last part is wrongly quoted again; they are not G. W.'s Words; he doth not say, Faith in Christ without Men is contrary, &c. But which consisteth in him, being without Men; meaning as excluding Christ, as wholly without them, seeing the Apostles preached him within also, the Word of Faith in their Hearts, Rom. 10. 13, 14, 15.

W. P. Serious Apol.
p. 148.

This we deny, viz. Justification by the Righteousness which Christ hath fulfilled in his own Person for us, wholly without us, &c.

Ans. Our Adversary here is unjust in his Quotation again; for the Denial is not only placed upon wholly without us, but also upon the false Consequence, viz. That therefore we deny

deny the Lord that bought us, which G. K. has left out. But if he conceits, his Justification is wrought by Christ's Obedience wholly without him, as it seems he doth; then without either the Work of Faith, or Sanctification within him, which is contrary to the Apostles Doctrine. 1 Cor. 6. *But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* So that Men are not justified without being sanctified by the Spirit. And Christ, as the one Offering, has prepared and made way for both, yea for Man's Eternal Redemption and Salvation from Sin, &c. but these are not fulfilled or effected wholly without us.

Death came by actual Sin, not imputative, therefore Justification unto Life came by actual Righteousness, not imputative. W. P. Ibid.

Ans. This is perversely and unjustly quoted again; the Words, in his sense, left out after not Imputative; and what was his sense against whom that controversie was? but imputatively righteous, when actually sinful and unrighteous; which seems to be this Adversary's notion, seeing he has quoted the contrary Doctrine as monstrous; but we do not believe him, that death came not by actual Sin, but Imputation; or that Justification unto Life came not by actual Righteousness, but Imputation: Thus his own monstrous Doctrine is inverted upon him: *He that justifieth the Wicked, and he that condemneth the Righteous, are both abomination to the Lord, Prov. 17. 15.*

Light and
Life, p. 44.

Christ (in us) offereth up himself a living Sacrifice to God for us, by which the Wrath of God is appeased to us, vindicated by G. W.

Ans. The matter is wrong stated and perverted again, these are not *G. W's* Words; see the case stated in the place quoted, *Light and Life*, p, 44. where *G. W's* Answer may be well stood by, with respect to Christ his fulfilling the Righteousness of the Law *within*, as well as *without*, and for whom he remains a Sacrifice and Propitiation, &c. The true Knowledge and living Sense whereof, as Christ does fulfil the Law inwardly, appeaseth the Wrath and Condemnation of it: These are *G. W's* Words; and this is no opposing Christ's Suffering or Death upon the Cross, no more than true Christians, being made conformable unto his Death, *Philip. 3. 10.*

And may not Christ, in a spiritual Sense, now be esteemed a living Sacrifice, as well as our Passover? And how are broken Hearts, and contrite Spirits, and the Prayers and Praises of Saints, either esteemed the Sacrifices of God, or compared to sweet Incense and Odours, but because the Spirit of Christ is in them, and makes them such? And it being the Lamb of God that takes away the Sins of the World: but are they taken away wholly without Men, or within Men?

S. E's Letter
to R.
Porter.

The Blood of Christ was no more than the Blood of another Saint.

Ans.

Ans. S. E. is wrong'd in this Quotation, and 'tis not approved nor allowed, especially as cited and construed by our Adversary; What S. E. said, was about the Blood that was forced out of Christ's side, by the Soldier's Spear after he was dead; and his own meaning thereupon, and superlative Commendation of the Blood of Christ, further declared, *Light and Life*, p. 58, 59.

It is confessed, that God by his own Blood, purchased to himself a Church, Acts 20. 28. The Blood of God, or that Blood that relates to God, must needs be spiritual, &c.

G. W.
Light and
Life, p. 56.

Ans. That God purchas'd his Church by his own Blood, is so expressed, Acts 20. 28. and we hope is no monstrous Doctrine: And that this Blood or Ransom was Christ himself, who gave himself a Ransom for all, and that he is both Spiritual and Glorious; and 'tis his most precious Blood which purgeth and sprinkles the Conscience, and cleanseth from all Sin, and refresheth the Soul, having these spiritual Effects, is Spiritual in its Vertue and Operation.

The Suffering of the People of God (that is Quakers) in this Age, is greater Suffering, and more unjust, than in the days of Christ, &c.

B. B.
Works, p.
273.

Ans. Here's an abuse in this citation: For 1. Therein is added [that is Quakers.] 2. He has left out the Causes on which the Suffering was then, in the Year 1657. and in that Age: As, 1st, The Arbitrary and Illegal Proceedings of the Persecutors, without Law.

2. The

2. The small Occasions, or pretended Offences for which 'tis said many then suffered, as they did, by Imprisonment, severe Confinement, and spoil of Goods.

3. *The People of God*] may include so many others not term'd *Quakers*, as have most cruelly suffered, both in *Piedmont, England, France and Ireland*; to which we may add the Sufferings of our Friends in *New-England*, by *cruel Stripes, Imprisonment, Cutting off Ears*, and *Four* put to Death, without any Law, or Power given by Charter, or otherwise from the Crown; all which considered collectively, with the Causes, we suppose they'll be hard to parallel in History.

4. *More unjustly*] that is, in *them*, and on *their parts*, who professed Christianity (*Papists, or Protestants*) to be such cruel Persecutors, they professing a Dispensation above that of the persecuting *Jews*, or that of the idolatrous cruel persecuting *Heathens*; as *Judas*, his Sin was greater than theirs, who ignorantly put Christ to Death.

The matter before repeated against the *Quakers*, being more fully answered by our Friend *Daniel Phillips*, in his *Vindicia Veritatis*, p. 206, 207, 208, 209. It may not be improper to give a citation thereof here.

John Skillingfleet likewise objecting, That *Barrroughs* blasphemously affirmed, That the Sufferings of the *Quakers* were more unjust, than the Sufferings of Christ, or his Apostles, &c. to which *D. P.* answers, viz.

‘ This

This Passage is printed in a different Character, as if it contain'd the very Terms of E. B. but upon Examination of the Original, to which the Book cited in the Margin refers, the contrary appears: His Words are, *It plainly appears, that the suffering of the People of God in this Age, is a Greater suffering, and more unjust, than in the days of Christ, or of his Apostles, &c.* Before I proceed, it may be convenient to explain some Terms in the Period.

People of God, is a General Term, including all Christians, whether Quakers, or others, that sincerely worship their Creator, and obey his Commands; as, *There remains therefore a Rest to the People of God,* Heb. 4. 9.

Age, is taken for a long tract of time, viz. Seventy, or One hundred Years; so that the suffering of the People of God in this Age, may very naturally include the suffering of all the Righteous that suffered in the last Century, viz. those that suffered in Piedmont, France, England, Ireland, &c. whose sufferings collectively considered, I am satisfied are not to be parallel'd in History.

In the days of Christ, the time that he dwelt here on Earth, is naturally comprehended, and is call'd in Scripture, *The days of his Flesh*, Heb. 5. 7. Note, Our Friend did not say, That the Suffering of the People of God in this Age, is a Greater suffering, and more unjust, than the sufferings
of

of Christ and his Apostles, but than the suffer-
 ings in the days of Christ, or of his Apostles. There
 is a great difference between the Sufferings
 of a just Man, and the Sufferings that hap-
 pen'd in his Days; as the Sufferings of
 King James II. is one thing; and the Suf-
 ferings of the People in the *West* (who suf-
 fered in his Reign, or under his Govern-
 ment) is another. The Sufferings of the
 People of God in the days of Christ, include
 the Sufferings which happened to the Righ-
 teous during that space of time he taber-
 naced among us: But that it includes the
 Sufferings which our Saviour underwent at
 the hour of his Death, is easier said than
 proved: Those that assert it, let them pro-
 duce one Instance, if they can, where it is
 said, such a thing was done in the days of
 such a Man, and the Circumstances that at-
 tended him as he was a dying, are by such
 Moods of Speech naturally included.

After our Friend had in General spoken
 of the Sufferings of the People of God in
 former Ages, he goes on, and particularly
 shews, That the Persecutors, *Anno 1657.*
 were more culpable than their Predecessors,
 because the *Jews* pretended a Law for what
 they did to the primitive Christians; and
 the *Papists*, in Queen *Mary's* days, proceed-
 ed against the *Protestants* according to their
 unjust Laws: But the Rulers in 1657. used
 a despotick Power, and arbitrarily condem-
 ned our Friends without any Shadow of a
 Law,

‘ Law, only for using the plain Language,
 ‘ not pulling off the Hat, &c. Nay, their Pro-
 ‘ ceedings against them, were sometimes dia-
 ‘ metrically opposite to *Magna Charta*; here-
 ‘ in their greater Injustice appeared.

‘ Would not a Man of Candor, have con-
 ‘ sidered the Words of the Dead, in the most
 ‘ favourable Sense they would bear, and not
 ‘ have altered the Terms, and then call him
 ‘ a Blasphemer?

‘ Such Proceedings doubtless will disrelish,
 ‘ even a moral Palate: What greater Vio-
 ‘ lence can be done the Deceased, than to
 ‘ paint them in a false Dress? Is there no
 ‘ difference between these Terms, *People of*
 ‘ *God*, and *Quakers*; between the *Suffering of*
 ‘ *Christ*, and the *Suffering in the days of Christ*?
 ‘ Certainly there is: If they are to be account-
 ‘ ed equivalent Expressions, why were they
 ‘ not exactly quoted? No, no, The Rector is
 ‘ sensible, had the Passage been fairly cited, it
 ‘ would not have answered his design. Were
 ‘ the Monuments of Antiquity to be examined,
 ‘ I am satisfied, that such unfair Actions can-
 ‘ not be parallel’d, in the Writings of the
 ‘ *Jews*, *Heathens*, or *Atheists*, which they
 ‘ penn’d against the Antient and Modern
 ‘ Christians: If I am mistaken, let him pro-
 ‘ duce one Instance thereof.

Concerning Baptism, and the Supper.

W. P. Reason
against
Railing, p.
108, 109.

I affirm by that one Scripture (Heb. 9, 10.)
*Circumcision is as much in force as Water-Bap-
tism ; and the Pascal Lamb, as Bread and Wine ;
they were both Shadows, and both Elementary and
Perishable.*

Ans. It's well this Quotation is taken in
the Author's own Words ; but not disproved,
nor proved to be any monstrous Doctrine, or
vile Error, as G. K. has represented them a-
mong the rest which he has quoted ; we have
only his *Ipse dixit*, for proof of Error in this
Case ; which being justly inverted upon him,
he must hold *Water-Baptism, Bread and Wine,*
no Shadows, nor *Elementary*, nor *Perishable*
(contrary to Col. 2. 21, 22.) what are they
then, but lasting or durable Substances (which
we do not believe) under the Gospel Dis-
pensation : And what does such Doctrine
tend to, if not to Popery, the Doctrine of
Transubstantiation ?

E. B's
Works, p.
109, 191.

To say, that *sprinkling Infants with Water, is
Baptism into the Faith of Christ, is the Doctrine
of Devils.*

Ans. After *sprinkling Infants with Water*, he
has left out, *When they are two or three Days
old ; as E. B. saith, p. 190.* Thus unfair is
G. K. in's Quotation : However, the supposed
Error herein, being turned upon him, we
may take his contrary Doctrine to be, *That
sprinkling*

sprinkling Infants with Water, when they are two or three days old, is Baptism into the Faith of Christ. But we do not believe he learn'd this Doctrine, or Practice, either of Christ, or of Holy Scripture; or that he can make such young Infants Believers, or bring them into the Faith of Christ, by sprinkling of them with Water, when two or three Days old; seeing he himself hath confessed, "Of Infants Baptism, or sprinkling a Child of eight Days old, or more or less, on the Fore-head, and call it Baptism; it hath no footing in all the Scriptures, neither of Precept, nor Practice; see G. K's Presbyterian and Independent visible Churches, p. 179.

Your Baptism and Sacrament, as you call it, and all your Ordinances, and Churches, and Teaching, is Cain's Sacrifice. G. F. News out of the North, p. 14.

Ans. That was, because they were Envious Persecutors against whom he writ, in that day and time.

Their Sacrament is Carnal, &c.

Ibid.

If this be a vile Error with G. K. then he esteems their Bread and Wine Spiritual, consequently Transubstantiated; and is not that Popery trow ye?

Concerning the Resurrection.

I do utterly deny that this Text, 1 Cor. 15. 44. (It's sown a natural body, it's rais'd a spiritual body, &c.) is concern'd in the Resurrection of Man's carnal Body at all. W. F's In- validity of John Fal- do's Vind. p. 369, 370.

Ans.

Ans. His setting down this for monstrous Doctrine, Error, &c. Is to charge the Apostle's Doctrine with Error; see the Text, 1 Cor. 15. 44. unless he'll prove the spiritual Body that's raised, a carnal Body, and so make Spiritual and Carnal both one, and the spiritual resurrection Body, a natural carnal Body, contrary to the Apostle's Doctrine; A natural Body is sown, a spiritual Body is rais'd; and that which is first is natural, and afterwards that which is spiritual; see plain Scripture, 1 Cor. 15. 46.

W. P. Ibid. Men are sown into the World natural, so are they Sons of the first Adam; But they are rais'd spiritual through him who is the Resurrection and the Life.

Ans. This being also quoted for monstrous Doctrine, let's hear him affirm the contrary, namely, That Men are not sown into the World natural, nor are they Sons of the first Adam, nor are they rais'd spiritual thro' Christ, the second Adam, who is the Resurrection and the Life; and then see whose is the monstrous Doctrine, and whose is the gross Perversion and vile Error; we hope not the Quakers, but G. K's.

*F. Ellwood's
Answer to
G. K's 1st
Narrative,
p. 149.*

The Apostle (1 Cor. 15. 14.) does not say, The natural is made a spiritual Body, or the natural Body and the spiritual Body is one and the same Body.

Ans. He should have proved that the Apostle (1 Cor. 15.) does so say, before he had charg'd us with Error in this particular.

But

But he sets them in opposition as two distinct Bodies. T. E. 161.

Ans. There is a natural Body and there is a spiritual Body, 1 Cor. 15. 44. renders them two distinct Bodies, as we think.

The Body that's put in the Grave is a natural Body, but the Body that's rais'd is a spiritual Body. T. E. 162.

Ans. And we think so too, and that G. K. does very unjustly charge us with monstrous Doctrine or Error herein; for we cannot think, the Body that's put in the Grave, is a spiritual Body, nor any else in their right Senses.

And that which is raised is a spiritual Body, we believe is true, 1 Cor. 15. 44. and that G. K. might as well charge the Apostle with vile and monstrous Doctrine and Error, as us herein.

If a thing can be the same, and notwithstanding changed; for shame let us never make so much stir against the Doctrine of Transubstantiation, &c. W. P. Reason against Rail. p. 134.

Ans. He should have been so ingenuous, as to have taken the Author's own Answer in the place quoted, in the very next Paragraph, rather than have cast it upon us for vile or monstrous Error, viz. "The Papists say, the Bread and Wine after Consecration, are very Christ, though the Accidents remain. Thomas Hicks, and abundance of that sort hold, That Man's Body in the Resurrection is the same with that carnal Body buried, and yet that it is changed to a spiritual Body."

“ dy. How is it possible that it should be
 “ the same, and not the same? How that Bo-
 “ dy; and yet as the Apostle says, *Thou sowest*
 “ *not that Body that shall be*, is very hard to
 “ reconcile.

R. Hubber-
 thorn's Col-
 lect. p. 119.

*His Envy hath reached to Heaven, to prove
 that the Saints in Heaven are not perfect.*

Ans. It seems G. K. is one with this Do-
 ctine against the Saints Perfection in Heaven,
 else why does he set down R. H's opposing
 it, as a *vile or monstrous Error* among the rest?
 We believe the Saints of God attain to Per-
 fection of Holiness in Christ on Earth, ac-
 cording to Holy Scripture, and Christ's Mi-
 nistry, what ever an envious Adversary or
 Apostate believes to the contrary.

R. H. *Ibid.*

*But wait for the Redemption of their Bodies;
 which now if People mind the Scripture, there is
 no such Doctrine in it, as the Saints in Heaven have
 not received the Redemption of their Bodies.*

Ans. We do not see that R. H. was in any
 vile Error in this either, neither does G. K's
 rendering it such, prove the Doctrine opposed
 true, *i. e.* That the Saints in Heaven have not
 received that Redemption of the Body, which
 on Earth they in Pain groaned and waited
 for, even when they had received the first
 Fruits of the Spirit, *Rom. 8. 23.* There is the
 Corruption and Pollution of Sin, which Men
 must wait and travel, to have their Body (as
 well as Mind) redeem'd and delivered from,
 while they are here on Earth, if they intend
 to be at rest in Heaven; for it would be
 strange

strange Doctrine, to tell People, they must in Pain travel, groan, and wait in Heaven, for the Redemption of their Bodies from the Bondage of Corruption; for from that Bondage, the Sons of God in their glorious Liberty, are delivered when on Earth. And if it be objected, That by the Bondage of Corruption that the Body must be redeemed from, that 'tis that Corruption the Body turns into in the Grave; this were to tell us, That the Saints in Heaven groan and travel, to have their Body redeemed from the Corruption 'tis turn'd into, and yet be the same Body which is become that Corruption; which we cannot make good Sense of, nor consistent with the Apostle's Doctrine, 1 Cor. 15. 50. *Flesh and Blood cannot inherit the Kingdom of God; neither doth Corruption inherit Incorruption.* And for the Saint's spiritual glorious Bodies, in the Resurrection, they need not be in Pain, Groan or Travel when in Heaven, but do rest in the Will of God, being satisfied that he giveth a proper Body, both spiritual and glorious, when, and as it pleaseth him.

If the compleat Happiness of the Soul rest in a Re-union to a Carnal Body, for such it is sown; then never cry out upon the Turks Alcoran.

W. P. Reason against Rail. p. 138.

Ans. Why did G. K. set down this for a vile monstrous Doctrine, or Error, unless he positively holds, That the compleat Happiness of the Soul rests in a Re-union to a carnal or fleshly Body, and that even when in Heaven too? And which he should pro-

duce us plain Scripture Proof for, or retract his unjust Judgment, of *vile and monstrous Error* against us.

W. P. Ibid. For such a Heaven, and the Joys of it, suit admirably well with such a Resurrection.

Ans. Yes, if it be supposed of the same carnal Bodies of Flesh and Blood; the *Turks* and *Pagans* also, have strange carnal Conceits and Imaginations, both of Heaven, and Joys thereof, agreeable to their sensual fleshly Minds.

Concerning Christ's coming to Judgment.

G. W.
Light and
Luke, p. 41.

What is that Glory of the Father in which Christ's coming is? Is it visible to the carnal Eye?

Ans. Thus we may not put a Question or two, but our Adversary quotes the same for vile or monstrous Error! But answers not, whether the Glory of the Invisible God be visible to the carnal Eye?

Ibid.

And where is that coming to be, is it, now to be looked for outwardly?

Observe, Here again *G. K.* makes a vile Error of a meer Question, tho' falsely cited by him: It is not, *Where is that coming to be?* but, *When was that coming to be?* Speaking of the Son of Man coming in his Kingdom, which some should not taste of Death 'till they should see him so come, *Mat. 16. 27, 28. Luke 9. 26, 27.* (as in the place quoted.) Now to ask, *When was that coming to be?* no ingenuous Person,

Person, free from Envy and Malice, would make any *vile or monstrous Doctrine* thereof; nor of acknowledging the several Comings of Christ, according to the Scriptures, both that in the Flesh at Jerusalem, and that in the Spirit; and yet *such* a Coming of Christ again (meaning as that was) in the *Flesh*, we do not read of, or expect him to reign in Person, as an outward Monarch on Earth (as some do) but by his *great Power* he shall reign: And his *Coming* at last, in the Last Day, unto that Harvest which is the End of the World, and all his Angels and Heavenly Host with him; we expect this his Coming, to be in *Great Power, Glory and Triumph*; and not in such a Low Condition as he was in the days of his Flesh: Yet all such Comings and Appearances of Christ, as we read of in Holy Scripture, we really believe will be fulfilled.

Dost thou look for Christ, as he was the Son of Mary, to appear outwardly, in a bodily Existence, to Save thee? If thou dost, thou mayest look 'till thy Eyes drop out, before thou wilt see such an Appearance of him.

Nature of
Christianity
p. 29.

Ans. And so may G. K. too; if he neglect Christ's Appearance in Spirit, and by his Grace to save him from Sin here, he may miss of Salvation, and look 'till his Eyes drop out, before he will see *such* a visible or bodily Appearance of Christ, to his Salvation hereafter: Let him not flatter himself with a *vain Hope* in his carnal Expectations.

And now to evince that G. K. has highly vindicated the same Doctrine, which he has here deem'd monstrous and vile, let's view it in his *Help in time of need*, p. 78, 79. in these Words, viz.

And now, whether ye will hear or forbear, this I do declare unto you, in the Name, and Power and Authority of the Living God; The Day of the Lord is of a truth broken up among us; and ye shall look 'till your Eyes fail you, and rot within your Eye-holes, e're ever you see another Day, or Appearance of Jesus Christ, to your Comfort, than what we, the People of the Lord, called Quakers, do witness come, and yet more abundantly coming: And if you will not hear, my Soul shall mourn for you in secret Places, and weep before the Lord on your behalf.

By all which it appears, G. K. had not an Expectation to see Christ's Appearance with his carnal Eyes; and yet that he never (when a Quaker) denied any of the Fundamentals of Christianity, by his own Confession: And how highly has he herein testified for the People called Quakers, and what they witness of Christ, but now reviles them!

Brief Dis-
covery of
the danger-
ous principles of
John Horn,

1 Thes. 4. 15. Concerning the coming of our Lord from Heaven; the Saints who then were alive, remained unto it, &c.

Ans. And do not these Words appear expressly agreeable to the Text, *We which are alive and remain unto the coming of the Lord?*

1 Thes.

1 Thes. 4. 15, 17. If agreeable, then how come they to be quoted for vile and monstrous Error among others?

Which Men blindly put afar off (i. e. the coming of the Lord.) Ibid.

Note, This is fallily quoted; instead of *Which Men, 'tis, "Which these Men would blindly put afar off, as to a Coming of Christ with Flesh and Bones, &c. and that of Phil. 3. 20, 21. is left out in the Quotation.*

They did not say their Conversation was at a distance, above the Clouds, from whence you look for a Christ. Ibid.

Note, After the Word [*a Christ*] *Like your selves,* left out again.

Thus the Passage, is curtail'd, confounded and abused in the Quotation; that the Reader might not understand the Intent and Drift of our Friend, to be as it was, only against the carnal Notion of those Adversaries, whose Expectations were for a fleshly Appearing and Coming of Christ from Heaven, to reign in Person on Earth, whilst they opposed his inward and spiritual Appearance and Kingdom, pleading for Sin, as *their natural Inheritance.*

The Saints Conversation was in Heaven (viz. a Heaven within them) Ibid.

Ans. He has scornfully added this Parenthesis, viz. *a Heaven within them*: We might ask this Adversary, In what Heaven without them, had the Saints their Conversation while they lived on Earth? However, our confessing

Christ's coming in Spirit, and a heavenly Conversation in him (as all true spiritual Christians have) is not at all to deny Christ's last coming in Glory to Judgment; or his descending from Heaven, to raise the Dead, and to work the last sudden Change, foretold, 1 Cor. 15. 52. and 1 Thes. 4. 16, 17. And further observe, ver. 15. *We which are alive, and remain unto the coming of the Lord, shall not prevent them which are a sleep.*

In the antient Bible, dedicated to Queen Elizabeth, the Words are, *We which live, and are remaining in the coming of the Lord, &c.* So in Beza's, *In Adventu Domini, in the coming of the Lord*; and then he must needs be near unto them, who lived and died in him, even in the Faith of his last coming; and that he should descend from Heaven, that the Dead in Christ should rise first; and that those Believers, who should be alive at his last coming, should not prevent (or go before) them which were dead (or a sleep) in Jesus, but all be caught up together, in and with him, according to 1 Thes. 4. 17. and 1 Cor. 15. 52.

But seeing G. K. seems now to expect a Resurrection of the *same carnal Body that dies*, and to see Christ's Appearance to save him with his carnal Eyes (and that before they rot in their Eye-holes) being consequential to his Objection before; let us review what Confession he has made in this case when a *Quaker*, and then never denied any

any of the *Fundamentals of Christianity*, in his Book, Entitled, *The Way cast up*, p. 131, 132. His Confession is this, viz. " That Body that
 " was crucified on the Cross at Jerusalem,
 " and is now ascended and glorified in Heaven,
 " which remaineth the same in Substance that it
 " was on Earth, altho' it be wonderfully changed,
 " as to mode and manner of its Being;
 " it being no more a Body of Flesh, Blood and
 " Bones, but a pure *Ethereal or Heavenly Body*;
 " like unto which, the Bodies of the Saints
 " are to be at the Resurrection; for Earthly
 " and Heavenly are not so differing, but that
 " remaining one in Substance, they may be
 " changed one into another, &c.

Now let it be observed, 1st, That he has confessed, the Body of Christ in Heaven, and the Bodies of the Saints at the Resurrection, to be, *No Bodies of Flesh, Blood and Bones*; but, *pure Ethereal or Heavenly Bodies*; and yet will have the Quakers guilty of monstrous heretical Doctrine for not believing, that the very same carnal Body that dies, and is buried (which is *Flesh, Blood and Bones*) is the spiritual Body that's raised, to wit, a pure *Ethereal or Heavenly Body* (as he terms it;) and yet, 2^{dly}, That he'll have them one and the same in Substance; that is, the Body of *Flesh Blood and Bones*, and that Body which is no more a Body of *Flesh Blood and Bones*; but does not demonstrate that same Substance, which is not *Flesh, Blood and Bones*, and so leaves People dark and dubious, under his equivocal

equivocal Terms, of *one and the same Substance*. For if he tells People, the same Body of Flesh, Blood and Bones shall be raised, they cannot reasonably understand him, to mean a Body that's no more a Body of Flesh, Blood and Bones. His Self-contradiction, and reserved Equivocations, to make the *Quakers* odious and monstrous, &c. seem notorious: He tells People, *The same Body that dies (or is laid in the Grave) shall be rais'd, the same in Substance*: He should be so plain as to tell them, he does not mean the *Body of Flesh and Blood*; and then they'll see how consistent he is; and yet in his own esteem, a Man so Orthodox, as he never denied any of the Fundamentals of Christianity, no, not when he was a *Quaker*.

Concerning Heaven and Hell.

Gr. Mystic-
ty, p. 214.

There's none have a Glory and a Heaven, but within them.

Ans. Here he leaves out the next Words in the same Sentence, *viz. Which was before Man had a Being*. 1. That Glory, or Heaven, which was before Man had a Being, or before the World was, can any have it, or part in it, knowingly, in this temporal State, but within them? Is not Christ, and the Riches of the Glory of his Inheritance known in his Saints, the true Believers, in some degree, even in this Life? (and have they not Heavenly Places in Christ Jesus?) to assure us of the

the more fall Fruition thereof in the Life to come?

2. And if G. K. will continue to slight or decide us, for owning a Heaven *within us*, He may come to meet with a Hell within him, and the Terrors of Hell to encompass him, for his Envy, Scorn and Perverseness.

To deny the Locality of Heaven and Hell, *W. P. Rejoinder, p. 179.*
not very offensive; and it looks too carnal, and indeed Mahometan (viz. to assert it.)

Ans. This Quotation is like some of the rest, unfair and partial, pickt up out of sundry Pages, and Words out of several Sentences, and then one Sentence made thereof, and then (viz. to assert it) added thereunto: And observe;

1st, The Repetition of another's Words, about which Syaruch Symphon's Excommunicating Capt. Ro. Norwood, for denying the Locality of Heaven and Hell, viz. Outward Place, &c. and then makes them the Words of the Author quoted.

2. Not very offensive, are Words pickt out of another Page near the lower end, relating to an Opinion, for which the excommunicate Person was first traduced, then Excommunicated, and complained of to the Powers, and deprived of his civil Employment, and apprehended by Warrant, and brought violently to the Sessions at the Old Bayley, to be tried for Blasphemy, as related in *W. P's Rejoinder* quoted, p. 178, 179, 180, 181.

3. Now

3. Now, *If not very offensive*, relate to the said Opinion, of denying the Locality of Heaven and Hell, as limited or circumscribed Places, but might have a more spiritual signification than the carnal Mahometant Opinion, (as in the place quoted is interpreted :) This could not be so very offensive, as to deserve such Excommunication, severe Prosecution, and hard usage, as before mentioned.

4. But as to the Locality of Heaven and Hell; tho' Heaven is called *God's Dwelling-place*, *Hear thou in Heaven thy Dwelling-place*, 1 Kings 8. 30, 39, and *Hell a Place of Torment*, Luke 16. 28. Yet Heaven is of a larger Extent than to be limited to one Place or Locality; there's a Plurality of *Heavens*, and the *Heaven of Heavens*. And *Hell* is very large also, and so is *Hell Fire*; and there are degrees of *Hell*, and the *Lowest Hell* mentioned, which implies more than one; and the Wicked, and all envious Apostates cannot escape the same. And *Hell* from beneath, is moved for the proud Rebels, who live in Luciferian Pride,

And Hell hath enlarged her self, and opened her Mouth without Measure; and they shall descend into it, who regard not the Work of the Lord, neither consider the Operation of his Hands, who follow Strong Drink, Wine, Musick, Feasting, &c. Isa. 5.

And now seeing G. K. seems so much concerned for a Locality of *Hell*; what Place, and what Punishment can he assign for the same, as where it is, and what *Fire* thereof that never goeth out?

out? Whether it be an outward Elementary or Material Fire, or the Wrath of God? Tribulation and Anguish upon every Soul of Man, that doth Evil, and continues and remains Impenitent.

*Concerning doing servile Work on the Lord's Day;
And of the Moral Law.*

Where dost thou read in Scripture, that Men must do no Work on the first Day of the Week?

Truth de-
fending, p.
20.

Ans. And what vile and monstrous Doctrine or Error, can he make of this Question, with more he quotes in the Place against us? We hope none: We do not think it worth the while to recite all his Quotations, or Observation he makes against doing servile Work on that he terms the *Lord's Day*, the *first Day of the Week*, their *Day of Sabbath*, or *Rest*. Altho' on that Day, we are apt to think, the Priest's Servants do more servile Work than *Israel* was allowed to do on their legal Sabbath, besides the great Gain the Priest gets for his Work (or Trade) of Reading and Preaching, that Day, they call *Sunday*, and the *Lord's Day*, and the *Sabbath Day* also; they are not generally well agreed, which to call it: But briefly to conclude this Point, let's take G. K's own Testimony for answer, now to himself, in his Book, Entitled, *The Presbyterian and Independant visible Churches in New-England*, p. 192, 193.

“ And

" And concerning that ye call your Chri-
 " stian Sabbath, which ye say is the first
 " Day of the Week, &c. But ye bring no
 " sober Proof for any such Change; and the
 " Scriptures ye cite, say no such thing, as
 " Gen. 2. 2, 3. Rev. 1. 10. Exod. 20. 8. 10.
 " Mat. 5. 17. That Place in Gen. 2. 2, 3,
 " saith nothing of the first Day, but of the
 " Seventh Day. And p. 194. For that out-
 " ward Sabbath that was enjoyned unto them,
 " (i. e. to the Jews) was a Sign, and a Figure,
 " as all other outward Sabbaths which they
 " had, were; as of Weeks, Months, Years,
 " as well as of Days: And when the pure
 " Gospel, and Christian Dispensation did
 " take place, all these figurative and shadowy
 " Sabbaths were changed to the Substance; and
 " that Substance is Christ.

As to his Story, in a Query about a Qua-
 ker, who 'tis said, on a Lord's Day, sat upon
 the Communion Table, mending an old Doublet,
 in Dr. Gell's Church, while the Doctor was
 preaching: The Querist asking, If he did sin
 therein, or not?

Note, If there was such a thing done, 'twas
 such a strange thing as was not common; and
 only one Man's Act, for which he only was
 accountable, and not the Quakers, as a People,
 and therefore unjustly made an Instance a-
 gainst them: And whether he sinned against
 God in it, or not, we may not determine
 that, without some manifest divine Law in the
 case: He was to stand, or fall, to his own
 Master.

But

But this Adversary scornfully adds, *That to save them on all sides, the Quakers Infallible Spirit can go both ways, for, and against the Observation of the Lord's Day: And this against G. F. for cautioning them that did any Work on the first Day, not to judge them that did not; and those that did not service, or work on that Day, not to judge them that did. And what then? The Apostle Paul gives the like Allowance, and cautions against judging one another, about regarding, or not regarding the Day; as, one Man esteemeth one Day above another; and another Man esteemeth every Day alike: Let every Man be fully perswaded in his own Mind, Rom. 14. Surely for this Condescension and Caution, he did not deserve to be scofft at, as being of an Infallible contradictory Spirit.*

But to conclude this Point, we grant, as G. K. hath done; "And that besides other
 "times set a part for the Worship of God,
 "both in publick and private, it is commendable in Christians, to set apart the
 "First Day of the Week, from common and
 "ordinary Labour; not only for an ease to
 "their Servants and Cattel, but also that
 "they may with the more freedom and cheerful
 "readiness, attend upon the Lord and
 "his Service, without all Incumbrance; *Presbyter. and Independ. visible Churches, p. 193.*
 And we further add, That we may be truly thankful, that there are Laws, to restrain the People of this Nation, from their common

mon servile Work on the first Days of the Week; and that God has put it into the Hearts of the Governmet, to grant Liberty for the Subjects (especially all Protestants) to resort to such Religious Meetings (on the first Days, and others) as they are in Conscience perswaded unto: Blessed be our God for such Liberty and Opportunities.

Ibid.
p. 18.

Is the Moral Law, or Ten Commandments, a Rule to a Christian's Life? G. W. answers; *Thou might as well ask, If the Moral Law, as thou callest it, be a Rule to Christ? For the Christians Life and Rule is Christ, who is the end of the Law for Righteousness, who came not to destroy, but to fulfil it.*

Note, That the Christians Life is Christ, is true; when Christ, who is our Life, shall appear, then shall ye also appear with him in Glory, Col. 3. 4. And Christ is the true Christian's Leader, and Way to the Father also; consequently the chief Guide and Rule of true Christians. As G. K. has formerly confessed, that Christ is the End and Perfection of the Law, and of all the Shadows and figurative Ordinances thereof, in his said Book, p. 194. Yet the Moral Law (or Ten Commandments) is a Rule to them that are under the Law, and not made void by Faith, nor by Grace in them who are not under the Law, but under Grace, whereby the substance of the Moral Law (respecting our Duty of Love to God and our Neighbour) is both taught true Christians, and by the Grace of God, they are engaged and enabled

bled to perform th
the Hearts of all v
ness: We do not
Faith or Grace.

Concerning the

Thus G. K
viz. 'There i
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Ministry now, who deserve no such Characters, being Persons of more Moderation and better Temper, besides our own Ministry is of the dissenting.

Against whom the boiling Vengeance of an Irritated God is ready to be poured out. W. P. Ibid.

Note, Thus G. K. has here made a full Stop, and so falsly curtailiz'd the Sentence: After poured out, he leaves out the next Words within the same Sentence, and Period, viz. To the Destruction of such, if they repent not, and turn from their Abominable Deceits; what Books or Matters writ, may not be abused and torn to peices after this rate of G. K's notorious Abuses?

And we have nothing for them but Woes and Plagues, who have made drunk the Nations, and laid to sleep on Downy Beds, of soft Sin-pleasing Principles, &c. W. P. Serious Apology, p. 106.

Note, We cannot find this Passage in the Place quoted, tho' probably such Words may be writ elsewhere, very zealously; and Woes denounced against such false Shepherds, and blind Guides, as have made Nations drunk, and laid many to sleep on such Beds of soft Sin-pleasing Principles, and that for filthy Lucre and Gain, to gratifie their foul Covetousness, which is Idolatry. And Woes and Judgments are often declared in Holy Scripture against such, corrupt, Sin-pleasing, and Sinners-soothing Teachers and Leaders, who flatter and sooth up People in their Sins, daubing with untempered Mortar, and causing them

them to err ; yea against both Pastors, Priests and Prophets, who strengthened the Hands of Evil Doers, that they did not return from their Wickedness, &c. see *Jer.* 23. *Isa.* 23. 1. &c. see also *Ezek.* 34. and *Mat.* 23. and 2 *Pet.* 2, 3, 14. to the end ; and *Jude* 11. ver. And if to cry *Wo, Wo*, against such, be vile and monstrous Doctrine with *G. K.* then on the contrary, they must have his Blessing ; but thereby he'll never turn any from their Iniquities, but strengehen the Hands of Evil Doers, and bring the more Woes upon them and himself also.

Object. a-
gainst *G. F.* *The Quakers are the only Ministers of Christ,*
Great Myst. p. 267.

Note, He cites but a piece of a Sentence here again ; after *Ministers of Christ*, he leaves out, *Not made by Men, but by the Will of God.* Thus partial and abusive is he, in many (if not most of his) Citations : But let him produce, or shew us any Ministers of Christ, not made by the Will of Man, but by the Will of God, that are not one with our Ministers, or that do not own us and them, or that have any such Enmity against us, as he (*G. K.*) hath. None that are in the Truth, are against the People, called *Quakers*, but have Unity in Spirit with them : They that are not against us, are with us ; and there are other Sheep, as yet not of this Fold, whom the Good Shepherd will gather and bring home.

And tho' *G. K.* says, *G. Whitehead*, and other of our Teachers, have published some late Creeds,

Creeds are seemingly Orthodox (and why but seemingly so? and yet) repugnant to the Errors above quoted in divers particulars.

Those divers particulars then, are Errors of his own making or forging, by Perversion, false Quotation, picking, mincing, breaking, curtailling Sentences, making Holes and Fractions, worse than a Tinker; thus to treat us, instead of proving former vile and monstrous Principles against our Teachers, as he thus unjustly reviles them; as if his meer say so, and Perversions, were good Proof against them! Oh! disingenuous and individious Creature.

And what if *G. W.* in *Conterfeit Convert*, p. 72. did say, I may see cause otherwise to Word the Matter, and yet our Intention be the same: May not the Matter and Intention be the same, and yet worded in divers manners? Or may not a good Intention be more clearly demonstrated and distinguished, more safely guarded and defended, by *one* than *another*, and yet both be honest and faithful Men, and both agree in their Intention, Matter and Principle? Surely all are not Gifted alike, nor grown to the same degree of Wisdom and Understanding: And what if *Joseph Wyeth*, in his *Primitive Christianity*, p. 6. printed 1698. hath said, Our Principles are now no other than they were when we were first a People? No more they are, take them abstractly and truly as they are, clear from all Perversions, Abuses, and Misrepresentations of our Ad-

versaries; they are the same Christian Principles, essential to true Christianity, in Faith, Life and Practice; tho' many and various Arguments have been used in their defence, since first we were a People; but then we must distinguish between *Principles*, and *Circumstances* of Words and Arguments, we must not make every manner or mode of Speaking, Arguing or Writing, a *Principle*; nor every broken or curtail'd Sentence, false or partial Quotation, or Citation (or Perversion, made by G. K. against us, or Slips in the Press) a *Principle*, or our Principle or Doctrine either; nay, if any one should unsafely vindicate our Principles, by unapt Words or Terms, we must not be bound to own the same as our very Principles; we are sure neither G. K. nor his Brethren, would be so concluded. However, if we find any of our Principles or Doctrines not well defended, or not cleared in Terms to the Understanding of the Reader, we have a just Liberty, either to explain the same, or to make a more clear Defence of what really is our Principle, without retracting the Principle it self.

To his telling us, *most of these Quotations* (none of which are retracted by the Quakers) are attested with near 200 of the same Nature, in G. K's Third and Fourth Narrative, by Eight Ministers of the Church of England, whom he names as followeth, viz.

Dr. Isham, Rector of St. Buttolph Bishopsgate.

Dr. Wicop, Rect. of St. Mary Abb-Church.

Dr.

trary ; and 'tis made evident, that divers of his Quotations are falsly taken, others curtail'd, minced, perverted, &c. as is shewed in this foregoing Treatise : And as grossly scandalous is the Creed he has unjustly deduced, as the *Quakers* Belief, from his perverted Quotations.

And all impartial Readers may further observe, what a bitter invidious persecuting Spirit our Adversary G. K. is of, by his popish Clamour against the people, called *Quakers*, in accusing them with, *vile, heretical, and Antichristian Principles, Errors, &c.* Thus the persecuting *Papists* exclaim'd against the Reformers and Martyrs ; what might we expect from this implacable Adversary, if he had but Power, either to prosecute us (as an Informer) or to be our Executioner ? But blessed be God, his Horns are shortened, as other Persecutors are : And if we could concede to a Creed of G. K's forming, from his unfair and perverted Quotations and Collections, with his Judgment thereupon, we might merit *His Character, of Monstrous, Heretical, &c.*

Now let's examine what he terms *The Quakers Belief, in Ten Articles* ; which he has deduced from his perverted Quotations.

His first Article he presents of the *Quakers Belief, Is*

1. *Concerning their Infallibility : They affirm that they are Infallible.*

Note, This is falsly stated ; they (i. e. the *Quakers*) do not so affirm of themselves, but
of

of the Spirit of Truth, and the Motions and Teachings thereof, in speaking and writing.

Ibid.

That God has given to them his Attribute to know Mens Hearts.

Note, false again, and not so affirmed by the Quakers; but that he has given us to know Men by their Fruits; and to know Christ's Sheep from Wolves, fulfilling that Promise unto them who are turned to him, and truly follow him, *Mal. 3. 18.* *Then shall ye return and discern between the Righteous and the Wicked, between him that serveth God, and him that serveth him not:* Yet this is not to pretend to know Mens Hearts as God knows them, and sees them, or to be omniscient as he is; no such Attribute of God, do the People, called *Quakers* pretend to; therefore they are greatly misrepresented, in this, as in many other things by this Adversary *G. K.* whose Heart we may know to be full of Envy, by his Railing against us, and abusing us; but not so fully, in all respects, as God knows it, who will bring him and all Men to Judgment, with every Work, and every secret thing, whether Good, or Evil, the All-seeing God will bring to Judgment.

Ibid.

And that they are Equal with God.

Note, We do positively deny, that the *Quakers* thus affirm, and challenge *G. K.* to prove that the People, called *Quakers*, affirm they are Equal with God; let him produce plain and positive Proof for it, if he can, without his Consequences or Perversions,
What

What less than high Blasphemy has he charged the said People withal? Then how high and furious is his Envy and persecuting Spirit against them?

His 2d Article: Concerning the Holy Scriptures.

They say that the Scriptures are Humane.

Note, They (i. e. the People, called Quakers) say no such thing; he has taken this from his false Quotation against G. F. Great Mystery, p. 302. Which does not say the Holy Scriptures are Humane, neither do the Quakers say so; for they say the Holy Scriptures were Given by Divine Revelation and Inspiration from God.

And that that no Command in them is in it self obliging. Ibid.

Note, This wrong charg'd again: There are many universal Commands in Scripture obliging, respecting our Duty toward God, and one another; the keeping a Conscience void of Offence toward God and Men; all which the Light of Christ especially obliges unto: But there are many particular and special Commands in Scripture, which are not universal, nor universally required, or obliging to all Men.

That what they speak, is of greater Authority than the Holy Scriptures. Ibid.

Note, This is an Abuse again: The Quakers do not affirm or say thus as charg'd; he unfairly draws this from a Quotation, which does

does not say, That which ~~they~~ speak; but, That which was spoken from the Spirit of Truth in ~~any~~, &c. whereby was only intended, a Preference of the Ministry of the Spirit, to the Ministry of the Letter, as is explained in the place, unfairly quoted, *Serious Apology*, p. 49.

And what less has G. K. himself declared, in his own Book, of *The Benefit, Advantage, and Glory of Silent Meetings*, printed Anno 1687. page 12. where he saith, "Now as the
 " Words of the Spirit of God and Christ are
 " in the Mouth, Spirit and Life; so the
 " Words of, and from the Spirit of Man, tho'
 " even gathered from the Scriptures, are instead
 " of Spirit, but Letters; and instead of Life,
 " but Death; the one, is Spirit and Life; the
 " other, but Letter and Death, which profits
 " not, but hurts, &c.

Note, The Ministry of the Spirit, is preferred to the Ministry of the Letter, and of greater Authority or Efficacy: Where's then the vile Error? In G. K. when a Quaker, or since turn'd Priest?

iii. *That the Gospels of St. Matthew, Mark, Luke and John, are dust, &c.*

Note, this is unfairly deduced from his Quotation; which is not, that the Gospels are dust; But, ~~their~~ Gospel, namely, ~~their's~~, who put the Letter for the Gospel; for the Gospel is Everlasting, but so is not the Letter, nor the Books of Scripture, they'll decay and turn to dust; but the Word, the Gospel, the Power of God, endureth for ever,

3. Ar-

3d Article: Concerning the Holy Trinity.

They damn the Holy Trinity to the Pit of Hell, and call it Conjuraton, affirming, the three Persons, of God the Father, God the Son, and God the Holy Ghost, are Three Nothings.

Note, Oh! sad, Oh! horrid Persecution, thus to charge a People, many Years own'd for God's People, and true Christians, by this now most invidious Adversary, even G. K. Oh! lamentable, now to charge such a People, That *they damn the Holy Trinity, of the Father, Son, and Holy Ghost, from some Rude Expressions of one Person, C. A. in 1654.* though quoted against G. W. who hath disclaimed and disowned those Rude Expressions, which yet were not so bad as rendered, being never spoken against *the Father, Son, or Holy Ghost*; but against their Imaginations, who affirm them to be *Three distinct and separate Persons*: Wich Terms, tho' we are dissatisfied with them, far be it from us, yea, God forbid, that any of us should speak the least Word of Contempt against God, our Heavenly Father, or his dear Son, or Holy Spirit; or to affirm, They are *Three Nothings*: This is very gross Perversion of the place quoted by G. K. and horrid Abuse against us, as a People; as is this his Third Article, as well as his First; both which we take to proceed from his cruel implacable

Envy

Envy, and bitter persecuting Spirit against us; for which Judgment will lay hold upon him; and that by a hand of divine Justice; we question not, tho' we rather wish, he may be humbled thereby unto Repentance, than cut off in his Iniquity.

4th Article: Concerning Christ and his Blood.

They utterly deny that Jesus Christ, who suffered under Pontius Pilate, was properly the Son of God.

Note, Herein we are wrongfully charg'd; we never denied Jesus Christ to be the Son of the Living God, or that he was put to Death as concerning the Flesh, and was quickened by the Spirit, as the Apostle Peter well distinguishes, 1 Pet. 3. 18. But how far his Flesh that suffered Death, could properly be termed the Son of God, as he was one with the Father (i. e. the Eternal Son of God, the Word) remains to be proved: W. P. being the Person this Matter is quoted against, has explained himself particularly, viz. That he that laid down his Life, and suffered his Body to be crucified without the Gates of Jerusalem, is Christ the only Son of the most high God, Serious Apology, 146.

It seems there was some Distinction or Dispute upon the Term Properly, which we, as a People, see not necessary to insist upon, or dispute, but leave that to the Learned, who are more nice in their Distinctions, and more vers'd in School-Craft.

Or

Or that we are saved by his Merits (i. e. Christ's Merits.) *ibid.*

Note, 'Tis not true, that we utterly deny the same as charged: His Merits or Deservings (and Work also) are included in our Salvation; for as we were reconciled by his Death, we shall be saved by his Life; see *Rom. 5. 10*. 'Tis according to God's great Love and Mercy, not our Merits, that we are saved by Jesus Christ; the Merits are his, not ours; and his Merits, Dignity, Worthiness, Power, Light, Brightness and Glory, are all very excellent, and transcendent, as well as his Riches unsearchable; even the unsearchable Riches of Christ.

But affirm that the Light, which every Man *ibid.* brings with him into the World, is sufficient for every Man's Salvation, without any thing else.

Note, The Words [which every Man brings with him] are imposed upon us, and not an unusual Phrase among us; but that the true Light, which enlightens every Man coming into the World, is sufficient for every Man's Salvation; if obeyed and followed, the Light is sufficient; that is, it is able to save; the ingrafted Word is able to save the Soul; the Word of Grace is able to build us up, and to give us an Inheritance among the Sanctified. We may not charge Christ, his Light, Grace or Word with Insufficiency, Inability, or Impotency, what ever Apostates or Adversaries do.

Wibbitt

[*Without any thing else*] are Words also imposed upon us: Christ the Light has all Fulness dwelling in him; his Light, is the Light of Life, to all that believe therein, that they may be Children of the Light; the Fruits and Benefits of his Death, Sufferings, Merits, or Deservings, yea the Loving Kindness, and Mercies of God in Christ, are pertaken of, and received in the Light, by them that believe and walk in the Light.

And G. K. himself has affirmed, " The Word of Life nigh unto every one, would give Life unto every one turned to it; and that many came to be turned into the Light, and to be convinced of it, and by it; that it was the very *saving Light* of Christ Jesus, &c. Thus positive for the Sufficiency of the Light Christ, was G. K. in his *Benefit of Silent Meetings*, p. 7, 8.

Ibid.

And that the Blood of Christ is no more than the Blood of any Saint.

Note, This our Adversary unjustly accuses the *Quakers* with Affirming, and makes it a part of their Belief; but we must tell him, the People called *Quakers*, do not so affirm, nor own, nor make such Expressions any Article of their Faith, as hath been told some of our Adversaries long since: Yet such Expressions of the Blood of Christ, before cited, may be taken Equivocally, or in a double Sense; whether S. E. meant that the Blood that was shed on the Cross, was no more in quantity, than that of another Saint; or

no

no more in Value, worth, or price with God; we charitably hope he meant the first, not the last.

5th Article: *Concerning Baptism and the Lord's Supper.*

They affirm, are no more Duties to Christians; than Circumcision is, which they renounce (as they say) by the same Spirit by which St. Paul renounced Circumcision.

Note, We do not believe that John's Baptism, or the Supper with the Passover (mentioned Mat. 26. 17, 18. Mark 14. 14. Luke 22. 13, 15.) are now in force or obliging to us, in this Gospel and New Covenant Dispensation, but were Typical, and Shadows, and Ended by Christ the Substance, through his Spiritual Baptism, and Ministering to the Spiritual Christians of the Bread of Life, and Cup of Blessing. And G. K. was of the same Mind and Belief with us, for many Years, as in his Presbyterian and Independant visible Churches, Pages 179. 182, 183, 185. is plainly discovered. Therefore our not believing Water Baptism, and the said Supper of the Lord, to be obliging to Christians, cannot be either Heretical, or Antichristian, as he has unjustly charg'd the Quakers, even by his own Confession, seeing he saith, He never denied any of the Fundamentals of Christianity; consequently his Baptism, and what he terms the Lord's Supper, are no Fundamentals of Christianity, nor necessary to Salvation, nor

the disuse thereof Heretical. But to see him in such Self-contradiction is no strange thing to us, seeing where Envy is, there is Confusion, &c.

ibid.

They call Infant Baptism the Doctrine of Devils, and the Lord's Supper the Table of Devils.

Note, Both these are unfairly, and falsely deduced from the Places which he refers to in his Collections: For,

1. 'Twas calling *sprinkling Infants with Water, the Baptism into the Faith of Christ*, that E. B. opposed as such a Doctrine; and we do not believe it either to be a true Scriptural Doctrine or Practice, any more than G. K. did when he wrote against it, as before; and now would be esteemed all-along Orthodox, as never denying any of the *Fundamentals of Christianity*.

2. 'Tis a gross Calumny, as well as a foul Perversion, to say, *They (i. e. the People, called Quakers) call the Lord's Supper the Table of Devils*: Which is to charge us with Blasphemy against our dear Lord, Christ, and his Disciples: Oh! Lord, rebuke the Envy of this poor Creature: For that which was properly and truly the Lord's Supper, in the Figure or Type (for a Memorial) was, that his last Supper with his Disciples, where he and they did *Eat the Passover*, as well as they received the Bread and Cup: How could any in their Senses, ever call this the *Table of Devils*? For we read of no Devil present at it, but Judas. And if any of our Friends did

did call that the Table of Devils, at which such Persecutors and Judas's as our Adversary have been, or are Communicants, we cannot esteem it the Table of the Lord, or of Saints; nor that, the *Lord's Supper*, which they so call, nor any real Supper or Dinner at all, considering what quantity of the Bread and Cup they do receive: Yet tho' there are many such unworthy Communicants who partake thereof, there are many more conscientious therein, and more moderate and charitable, than such invidious temporizing Hypocrites, as our Adversary hath shewn himself to be.

6th Article: Concerning the Resurrection.

They deny the Resurrection of the Body after Death.

Note, a false Charge again: They own the Resurrection of the Dead, and that the Dead shall be raised Incorruptible, which must needs be after Death, and that of the Body in a true Scripture Sense; and that there shall be a Resurrection both of the Just, and Unjust.

Calling that Article of our Faith, as absurd as the Doctrine of Transubstantiation is.

Ibid.

Observe, Our Faith: Whose Faith does he represent? Or whom does he Personate? If he means that 'tis an Article of the Church of England's Faith, That the self same Body of Flesh and Blood that dies, shall be raised, we do not believe him; if he affirms, it shall be

the *same in Substance*, and yet changed from the *same Flesh and Blood*, so as to be no more a *Body of Flesh and Blood*, we cannot understand him: And where the Apostle saith, *That was not first which is spiritual, but that which is natural, and afterward that which is spiritual*, 1 Cor. 15. 46. We may not read him thus, viz. *And afterward that which is the same Flesh and Blood*; or ver. 44. *For there is a natural Body, and there is a spiritual Body*; 'tis not said, there is a natural Body, and there is a fleshy Body, for they are the same; but so are not the natural Body and the spiritual Body. We are content to live in Faith and Hope of the Resurrection, as God has appointed, and that he will give a Body as it pleaseth him, 1 Cor. 15. 37, 38.

7th Article: *Concerning Christ's coming to Judgment*.

They deny the Article of Christ's coming to Judgment at the End of the World.

Note, He wrongs the said People again: Where have they ever expressed such a Denial? We find it not, but the contrary, viz. Christ's coming to Judgment, both in this World, and at the End thereof, at the great Harvest, and Day of Judgment, mentioned, Mat. 13. 39, 40, 41, 42, 43. This hath been often confessed, Christ being also Judge both of the Living, and of the Dead.

Saying,

Saying, that there will be no other coming of Christ, than what has been already, or that be within Men. ibid.

Note, We do not find this Saying by the said People, but rather a Perversion, as well as 'tis doubtfully stated: He would fain make ~~us~~ something of it against us; why? Because we have often born witness unto Christ's inward Appearance in Spirit, his spiritual Coming and Revelation, against such Adversaries as have opposed the same, in expectation of a carnal or fleshly Coming of Christ, to reign in Person upon Earth. This we have questioned them about, as thinking they were to carnal and imaginary in their Expectations therein; does it therefore follow that the Quakers say, That there will be no other Coming of Christ, than what has been already? We do not take this to be any good Consequence, or justly deduced, from our pleading for Christ's spiritual Coming or Kingdom.

8th Article: *They deny any other Heaven or Hell, than what is within Men, calling all other Mahometism.*

Note, This is also unfairly stated: For, tho' both Heaven and Hell, may in some sense and degree, be in Men; that is, a degree of Heaven or Heavenly Places in the Righteous, in Christ Jesus; and some degree of Hell, Terrors, Tribulation and Anguish,

in the Wicked, even in this Life; yet Heaven not wholly *within* the one, nor Hell wholly *within* the other, in this Life, but an earnest thereof; for Heaven is both within and without, and so is Hell; yet both are discovered within, before fully entered into; both the Joy of the one, and unto many the Terrors of the other: And how can Treacherous *Judas*es, and Envious Apostates escape the Damnation thereof? 'Tis certain that the Children of the Light, and of the Day, have no utter Darkness (where Hell is) within them, they being delivered out of the Kingdom of Darkness, into the Kingdom of the dear Son of God.

9th Article: *They allow doing servile Work, as opening Shop on the Lord's Day, to sell Goods, and Taylors to mend Cloaths on that Day.*

Note, We know no such Allowance given by the said People, called *Quakers*; and their Practice shews the contrary: How many of their Shops has this Adversary seen open, and how many Taylors imployed by them, on that Day he calls the Lord's Day?

His Accusations, of denying the Ten Commandments as a Rule to Christians, and especially the Eighth Commandment; as if the said People allowed of Theft, or Stealing, contrary thereto, is a gross Abuse, and wicked Calumny; Our not being under the Law, but under Grace, does not make us Lawless;

we

we are not without Law to God, but under the Law to Christ.

To represent the Quakers no better than *Thieves or Robbers, Breakers of the Eighth Comandment, Thou shalt not Steal*, G. K. tells us of *One who said he had a Command from Heaven to take away the Priests Hour-glass*. A Crime indeed, if he took the Priest's Hour-glass quite away, and did not return it gain; but of that we want Proof, and what Quaker it was that committed such a horrid piece of Sacrilege; the Story is somewhat old and obsolete, and hard to find out all the aggravating Circumstances of the Fact: Howbeit, G. K. severely remarks upon it, to aggravate the Crime against Quakers; by noting, *That by the same pretence, they may take away the Church Plate, or any thing else*. But when G. Keith finds any of the Quakers guilty of committing such horrid Sacrilege (as 'twill be deem'd) we'll allow him to be the Prosecutor, if not the Executioner or Hang-man also; for he appears very officious as if he wanted the Quakers to be destroyed, hang'd or burn'd, by passing his heavy Judgment and Sentence upon them; as *Monstrous, Heretical and Antichristian*, from his own perverted, unfair, and divers false Quotations; a singular Method of convicting Offenders! And now Church-wardens look to your Church Plate, lest any of them pretend a Motion to take it away: Alas, poor Quakers! what would become of you, if G. K. could have power to
be

be your sole Judge and Executioner? Could you expect any more Mercy from him than Christ had from *Judas*, or the Christians from *Julian* the Apostate? Why to make the World believe the Quakers are at least highly to be suspected by their Principles, that they may take away the Church Plate, or *any thing else*; which (quoth he) is the same Principle with John of Lieden, and other German Enthusiasts, that all right to any worldly Substance, is founded on Grace, and that none had a right to any thing but the Saints.

And why must this be now cast in the Quakers Teeth? 'Tis none of their Saying, or Principle; what Ground has G. K. thus to aggravate Matters against his *Quondam Dear Friends*, the Quakers, to make them so highly criminal and obnoxious? He tells us, that *Edward Burrough*, their Prophet, saith, *Our Heirship is to possess the utmost parts of the Earth*, in a Declaration of the Quakers, p. 9.

If there be such a Declaration of E. B's, which yet we find not; we hope it will bear a better Construction, than to allow either of Theft, or Sacrilege, or taking away the Possessions or Properties of other People; we are sure that's not the Quakers Principle: Christ said, *Blessed are the Meek, for they shall inherit the Earth*, Mat. 5. 5. Psal. 37. 9, 10, 11. and we may charitably suppose, the Words cited against E. B. &c. might be of the same import and intention, of the Meek, the Saints, the Church of Christ in general, extend,

extending to the Ends of the Earth, as they shall, when Christ possesses the uttermost parts thereof, *the Heathen being given him for his Inheritance*, and the utmost parts of the *Earth for his Possession*, Psal. 2. By *Our Heirship*, &c, the whole Church of Christ, to the utmost Parts of the Earth, may be meant, and Personated, and *not* that the Meek, and Humble Followers of Christ, should take away the Earth, or lawful Possessions from Men.

10th Article: *For these Reasons they call all Ministers of Jesus Christ, and Preachers of his Gospel (always excepting themselves) by most unchristian and uncharitable Names.*

Note, We take this Account to be very false, a great Abuse and Calumny, of his own forgery and imposing, without Proof, or assigning any real true Ministers of Christ, and Preachers of his Gospel, that the People, called *Quakers*, have so treated or called by most unchristian and uncharitable Names; tho' some of the said People have been sharp in Expressions against covetous, proud, persecuting and oppressing Priests, and Ministers; and such Sin-pleasing Teachers, as flatter and sooth People up in their Sins: And we are still of the mind, that such Ministers are no Ministers of Christ, being neither Qualified, Gifted nor Commissioned by him, nor walk in the Steps or Example of his
true,

true humble self denying Ministers and Followers; no more can we own or believe our Adversary, G. K. to be in the Spirit or Life of a Minister of Christ, or of his Gospel, but far remote from the Spirit, Life or Example of Christs true Ministers; and that he being back-sliden and apostatized from the Christian Spirit, Love and Charity, which he had something of when a Quaker, and Preacher among them, and an industrious Writer for them and their Principles: He is turn'd a temporizing Hypocrite; and to paliate and excuse his base Temporizing and Hypocrisie (for Worldly Ends, and Self Interests) he rails against the People, call'd *Quakers*, reviling and reproaching them, being in great Envy, Malice and Fury against them; and like a furious Incendiary, brands them with the worst Characters he can, as if he long'd for their Destruction, somewhat like the Wicked, that plotteth against the Just, and gnasheth upon him with his Teeth: But the Lord shall laugh at him, for he seeth that his day is coming, Psal. 37. 12. 13.

To conclude; We would tender this Advice and Counsel to our Adversary, G. K. Seriously to read over all thy former Books and Papers, which thou hast zealously written in Behalf of the People, called *Quakers*, and their Testimony, Principles and Ministry, with thy late Books and Papers, which thou has written against the said People, that thou mayest in thy own Conscience, as in the Sight and Presence of God, consider how
horribly

horribly thou hast backsliden and apostatized into Enmity, Confusion, Self-contradiction, and Darknes.

And remember how thou hast greatly added to thy Impiety and malicious Attempts against the said People, by thy late imagined Contrivance, and scurrilous reproachful Peice, Stiled, the *Magick of Quakerism*, for which thou art accountable to the just God, for thy horrible abuse of his Truth, Work and People, having therein acted the part of a Self-condemned Apostate; as 'tis expected, will be made very obvious to the Ingenuous and Impartial, and Warning given against the Magick of Apostacy.

And for shame, cease, cease, thy Reviling and Railing against the said People and their Ministers, and study to be quiet, now in thy old Age, wherein thou art going to thy Grave, and accept this our Friendly Advice and Counsel, and do not persist in thy Malice, Reviling, and Reproaching, &c. lest thou end thy Days in Misery, and descend into the Grave with Infamy. Oh! consider thy State, thy Ways and thy Latter End.

Errata.

Page 58. Line 29. for *Attestations*, read *Attestators*, Excuse
some literal Faults.

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